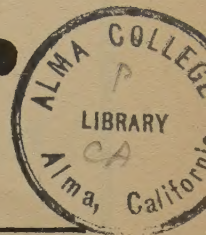


CATHOLIC • ACTION •



Vol. XVII, No. 1-12



January, 1935

January Study Topic:
“The Catholic Press and the
Family”

The Catholic Press In 1934
Mexico Challenges the World
Catholic Action and the Library
N. C. W. C. Model For Australian Bishops

Msgr. Pizzardo's Conferences on Catholic Action:
II. Organization; Training of Leaders; Part of the Laity

Our Common Catholic Interests:
N. C. W. C. Pamphlet Gives Facts on Persecution of Religion in
Mexico—Guiding Principles for Catholic Thought and Action—
Bishop of Harrisburg Emphasizes Encyclical Truths as Guides
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Subject of Peace

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Month by Month with the N. C. W. C.

A NATIONAL MONTHLY — OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

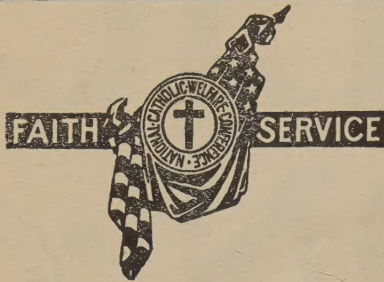


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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

— What It Is -- What It Does —

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—Pope PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, feature, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. O. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative committee composed of seven archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarter's staff are sent regularly to the members of the administrative committee.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative committee.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post-office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices

1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates

\$2.00 per year; \$2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XVII, No. 1



JANUARY, 1935

OUR COMMON CATHOLIC INTERESTS

THROUGH the publication of a pamphlet entitled "The Church in Mexico Protests," by William F. Montavon, director of the N. C. W. C. Legal Department, the National Catholic Welfare Conference has set forth in brief and concise fashion the facts in Mexican history for the last seventeen years which show how the Catholic Church has been persecuted and why the Church must now protest. Tracing the Mexican Government's fight on religion to its origin, the N. C. W. C. pamphlet relates factually the important steps leading up to the present crisis. The facts cited are set forth in chronological order and are allowed to speak for themselves.

While the pamphlet contains only 21 pages, so compressed is the material and so completely does it give the developments of the situation in Mexico that it amounts to a handbook of the whole struggle between Church and State in that country. Its statements of facts are calculated to demonstrate notably that the leaders of the Church in Mexico have steadfastly opposed any resort to arms and have advocated the use of legal means in resisting measures of oppression. It shows also that, despite this stand on the part of Church leaders, every time they resorted to the legal means prescribed by the Constitution and the laws of the country their appeals were ignored.

"The Catholic Church in Mexico," a foreword states, "is not opposed to universal education nor to the agrarian, industrial and general economic betterment of all the citizens of Mexico. The Catholic Church asks liberty of

religious worship, liberty to teach those Christian truths upon which the eternal salvation of the individual depends and upon which civilization and national stability rest.

"The Catholic Church in Mexico has been compelled to protest and to publish her protest to all the world because of the following facts. It will be seen from their enumeration that the Catholic Church has done all in her power, and in a legal way, with the Mexican Government; has endured for years a loss of one right after another; one liberty after another; has been content to accept the mere necessities of life. Now even the necessities are denied her and the Catholics are told they may no longer practice their religion in Mexico; that the Government, itself hostile to Christianity, is determined to mould on anti-religious and purely secular lines the minds and consciences of all its citizens."

The pamphlet, in enumerating facts, goes back before 1917—when the Constitution of Queretaro, which now governs Mexico, was adopted. It begins in 1906, when a group of Spanish-speaking syndicalists met in St. Louis, Mo., and adopted a manifesto condemning the regime of Porfirio Diaz in Mexico and also denouncing religion. Many of the articles of this manifesto, it is brought out, were incorporated into the 1917 Constitution of Mexico.

The pamphlet then proceeds, in order of time, setting down briefly the developments of the Mexican situation up to the present. The pamphlet also presents a list of six other N. C. W. C. publications dealing with the Church in Mexico.

On the cover of the pamphlet is the follow-



ing excerpt from an address delivered by Carleton Beals before the Fifth Seminar, held in Mexico City in 1929:

"I have stood unflinchingly on the side of the Mexican Government in their theoretical position regarding the Catholic Church, but I was almost deported from Mexico because I dared to speak of the personal abuse of Catholics in that struggle. Every personal right of every Catholic was violated. They were held by the police, they had no legal protection, no protection whatever from the courts of Mexico.

"Often a Catholic was arrested and fined; and if he could not pay his fine he was sent to *Islas Tres Marias*, the Pacific Coast penal colony. It was a glorious moment for arbitrary robbing of Catholics in Mexico. They were jailed and mulcted of their properties without due process of law. If you can take away the personal liberty of a Catholic, you can take away the personal liberty of everybody else."

Mexico is our nearest neighbor. Affecting as it does the national life of Mexico, the struggle of the Catholic people to defend their rights affects national life in our own country. The importance of an enlightened public opinion in this matter is evident.

Catholic organizations could perform no more timely and useful work of Catholic Action than to distribute "The Church in Mexico Protests" pamphlet freely not only among their own membership but also among non-Catholic groups where no little misunderstanding exists regarding the tyranny of the Mexican Government toward the Church and in fact toward all religion. The National Councils of Catholic Men and Women are appealing to their affiliated units to undertake this work of circulating the pamphlet which, it is hoped, will have the very widest distribution possible.

Orders for the pamphlet should be directed to the Publications Office of the National Catholic Welfare Conference at 1312 Massachusetts Avenue, Washington, D. C. The pamphlet sells as follows: Single copies, 10 cents; 50 or more, \$2.50; 100 or more, \$4.50.

THREE pamphlets of special interest were issued last month by the Committee on History and the Committee on Europe of the Catholic Association for International Peace, Washington, D. C. "The Church and Peace Efforts," prepared under the direction of Dr. John Tracy Ellis, of

**Making Our People
Catholic-minded on the
Subject of Peace**

the Catholic University of America, and Dr. William F. Roemer, of Notre Dame University, is the title of the study from the History Committee. The two from the latter group are "Catholic Organization for Peace in Europe," by Miss Mary Catherine Schaefer, of the Social Action Department, N. C. W. C., and "Relations Between France and Italy," by Mr. Patrick J. Ward, of Washington, D. C.

The subjects treated in the report on "The Church and Peace Efforts" include: the Christian philosophy of peace; the rise of the Church to social influence in the Roman Empire; contributions of the Church to international law; peace efforts of the Church in the middle ages; papal arbitration from Innocent III through the Protestant revolt down to the present time.

In the pamphlet "Relations Between France and Italy," we are told that: "It is necessary to understand the relations between these two countries, if one is to appreciate the world situation and particularly the position of the United States in regard to disarmament." The subject is analyzed from the historical, political and economic viewpoints. The chapter headings are: "Historical Background of Franco-Italian Relations"; "Franco-Italian Relations as Affected by Colonial Rivalries"; "Present Status of Franco-Italian Relations"; "French and Italian Interests in Central Europe: Economic and Financial"; "Efforts for Agreement and Reasons for Their Failure"; "Internationalism: By Armed Force or Moral Suasion!"; "True Internationalism the Way to Peace." Pointing out that peace can only be found along the path of true internationalism the report states: "The history of the past fifteen years might be likened to that of a death struggle between the baser passions of men, which are the roots of exaggerated nationalism, and their better and nobler natures which, encouraged and sustained by Christian teaching and ideals, seek to establish a real brotherhood, a communion, and a charity among men and nations."

The report "Catholic Organization for Peace in Europe" in addition to describing the history, activities and purpose of Catholic groups in Europe working for peace, contains a tabulation of all the organizations, with their addresses, officers and publications, as well as an appendix consisting of translations of peace manifestos issued respectively by fifteen French Catholic organizations and twenty-six German Catholic organizations in 1931. The report, which sees a serious threat to the peace of the world in the present nationalistic trend, states that such a menace would be immeasurably lessened if Catholics throughout the world were to follow the precepts of the Church and of the present Holy Father and work for "the Peace of Christ in the Kingdom of Christ." Therefore, it notes with great encouragement the organization of some Catholics into national and international groups to study the problems of peace and work for its promotion.

Among international groups, special prominence is given to the work of the Catholic Union of International Studies at Fribourg, which is composed of groups in 12 countries and represents and defends Catholic interests in international assemblies such as the League of Nations, and is at the present time devoting much effort to a study of nationalism as a prob-

lem of peace. National groups in Austria, France, Great Britain, Poland, Belgium, Holland, and Switzerland are described as well as activities for peace by unorganized individuals and periodicals. It is of historical interest and present significance to note that the Peace League of German Catholics, which was dissolved along with similar groups by the present regime in Germany, had at the time of its dissolution about 10,000 members. At present the magazine of the Austrian Catholic Peace League is the only Catholic peace periodical published in the German language. Youth organizations, such as Pax Romana, the International Secretariat of Catholic Student Associations and the World League of Catholic Youth receive special treatment.

The report concludes with a statement that "The aim of all Catholic peace organizations, and this distinguishes them from other groups, is not only to work for material peace and to study international problems, but to bring that internal order and peace without which there can be no true external peace."

SPEAKING at a recent joint meeting of the Toledo Diocesan Councils of Catholic Men and Women, the Most Rev. Karl J. Alter, Bishop of Toledo, laid before the members of the two organizations a set of "practical principles for which the Church stands and which the Catholic laity

Guiding Principles For Catholic Thought and Action

can both express in word and exemplify in action." Bishop Alter pointed out that Catholics cannot afford to rest upon laurels already achieved. "The world today," he said, "asks not merely what the Church and Catholic laymen achieved for religion and human betterment in ages past, but what is the Church doing today? . . . What is the tangible and concrete contribution which the Catholic laity can offer at present?" The Bishop then proceeded to state the following as a definite set of principles as a guide to the laity in their thought and action:

"1. We stand for the principle of authority in government and recognize the duty of the citizen to give reverence and obedience to the commands of lawful authority as binding in conscience before God.

"2. We stand for equal emphasis on the duties as well as on the rights of citizens.

"3. We recognize that human rights are more sacred than property rights, but we recognize also that private property is frequently the very basis of the essential freedom of the individual as a creature of God and a citizen.

"4. We recognize that the laborer is entitled to a fair share of the increased productivity in industry.

"5. We stand for the principle of the stewardship of wealth; that private property has both a social and individual purpose.

"6. We stand for the principle of arbitration in industrial disputes.

"7. We stand for the equal rights of labor and of capital to organize mutually helpful associations and engage in collective bargaining.

"8. We recognize that contracts freely entered into must be faithfully fulfilled within the limits of human ability and the full extent of our resources. This holds good for labor and for capital; for the individual and the corporation.

"9. We recognize that strikes are merely a court of last appeal and that the results are frequently disastrous to both parties to the dispute.

"10. We stand for reverence toward the marriage contract as an institution established by Christ as one and indissoluble.

"11. We stand against divorce, both on religious as well as social grounds. We plead also for a better recognition of the nature and purpose of marriage.

"12. We stand for the sanctity of oaths and abhor perjury as an outrage against God and the social order created by Him. We hold that religious sanction which supports courts cannot function without the sworn testimony of witnesses.

"13. We recognize that the criminal record in the United States gives evidence of a break down of morality. We recognize, moreover, that while there are many factors which must be considered in a solution of the problem, nevertheless, there is no adequate solution except on a basis of religion. Religion alone supplies a definite code of conduct; an adequate authority backing up the code, namely, the authority of God, and thirdly, reward and punishment which is certain, prompt, and proportionate.

"14. We recognize the legitimate interest of the state in the education of its citizens, but we reject any claim to control the conscience of parents and children by compulsory taxation in an exclusive state program of education. We stand for the rights of parents to educate their children according to the dictates of their own conscience, subject only to the regulation and not the control of the state.

"15. We recognize the need of legitimate recreation of our people. We deny that the proper criterion of public morality is to be found merely in the receipts of the box office. Commercial amusement has the responsibility to provide clean and wholesome entertainment."

In enunciating the foregoing, Bishop Alter has rendered a distinct service to all engaged in Catholic Action, and has furnished the laity with a concise and clear-cut platform which should guide their activities along approved and useful channels.

IN EVERY diocese, where in the past regional meetings of the Catholic Conference on Industrial Problems have been held, the various ordinaries sponsoring

**Bishop of Harrisburg
Emphasizes Encyclical Truths
As Guides for Social Justice**

such meetings have invariably contributed words of wisdom, instruction and guidance that have left their imprint on

the minds not only of those in attendance but also of those who, unable to be present, have profited through published reports of the meetings. A typical instance is noted in the address of the Most Rev. Philip R. McDevitt, Bishop of Harrisburg, delivered at the recent industrial conference held in his see city a few weeks ago.

Speaking at the opening session, the bishop had pointed out that the only purpose of the conferences is "to learn the truth, to make some contribution to the mighty problem, how best to reconcile the claims of capital and labor, how best to bring them into harmonious, friendly, sympathetic and helpful relations." The delegates assembled, he said, are striving "to make justice, right and Christian principles dominate the world."

"I was a very young priest when the famous encyclical of Pope Leo XIII on the Condition of Labor was given to the world, more than forty years ago," Bishop McDevitt said. "It was read in the Catholic churches of Philadelphia on Sunday at all the Masses. The impression that certain passages made upon me has never disappeared. They sounded not like the utterances of one who was considered by man as the most conservative, and, possibly the most reactionary authority throughout the world—the supreme head of the Catholic Church—but like the strong, radical and violent declarations heard from those who believe that the present capitalistic system should be destroyed root and branch, and replaced by a new economic order.

"But even though the Encyclical on the Condition of Labor was an astounding pronouncement, yet apparently it caused little stir in the world. I say apparently, because I never subscribe to the belief that the words of the Holy Father on any subject leave the world precisely the same as it was before the voice of the great White Shepherd was heard.

"Possibly the startling and revolutionary declarations of Pope Leo XIII in 1891 did not bring forth immediate and tangible results. But there can be no doubt that they commanded the serious attention of thoughtful people in every country. I feel warranted in saying this from an incident which I learned from our late vicar general, Monsignor Meuwese of Mount Carmel. He told me, and if I mistake not he spoke from first hand knowledge, that at a meeting held many years past for the discussion of the delicate and deeply controversial subject, Capital and Labor, George F.

Baer at that time president of the Reading Railroad Company, and looked upon by many as one who had little sympathy with labor, was one of the speakers. Mr. Baer died in 1914. He said to those present on the occasion—"Gentlemen, here is to be found the solution of our labor problems." He pointed to a copy, which he held in his hand, of the Encyclical of Leo XIII on the Condition of Labor.

"I give you the story just as I heard it from Monsignor Meuwese. That President Baer or anyone else should say that Pope Leo XIII in his momentous letter had described accurately the condition of labor, and had pointed out the remedies for industrial evils, causes no surprise to Catholics who look upon the pope as the successor of St. Peter and the representative of Christ. Non-Catholics who do not believe that the head of the Catholic Church speaks with the authority of Christ, yet cannot deny that the pope because of his unique position as the head of a universal church—because of his contacts with the sources of information all over the world is able to learn of the social, industrial, economic conditions in every country, to consult the best minds of every nation and to arrive, therefore, at the wisest and sanest conclusion as to the right and effective remedies for the ills of society.

"For these reasons, and especially because the popes are free, independent—and unaffected by national, racial and political entanglements, the papal encyclicals possess a strength and a wisdom that are not matched in the declarations of rulers, statesmen, scientists, parliaments or congresses—or assemblies of any kind, upon subjects of great moment.

"The encyclicals of Pope Leo XIII, of Pope Pius XI, on industrial problems illustrate this truth. What more striking instance of keen prophetic and statesman-like advice to the nations during the World War than the proposals for peace offered by Pope Benedict XV. It can be safely asserted that time has demonstrated that of all programs drawn up either during the World War or since that awful tragedy ended, not one surpasses in wisdom, in justice and efficiency that which Pope Benedict XV prepared. . . .

"So in this pressing and important question of Labor and Capital we can do no better than to keep before us the principles of social justice of Pope Leo XIII and Pope Pius XI in the attempts to meet conditions which . . . may wreck our Christian civilization. . . ."

Bishop McDevitt's remarks lead us once more to call attention to the availability at N. C. W. C. headquarters of pamphlet reprints of papal encyclicals, especially those by Pope Pius XI not only on "Reconstructing the Social Order" but also on "Catholic Action," "Christian Education of Youth," "Christian Marriage," "Saint Francis of Assisi," "The Church and Mexico," "The Light of Truth," "The Sacred Heart and World Distress," "True Religious Unity."

The CATHOLIC PRESS

By Clarence J. McCabe

in 1934

IN THE accompanying article, Mr. McCabe, of the staff of the *N. C. W. C. News Service*, points out some notable achievements of the Catholic press in the United States during the past year in bringing to the attention of the public generally the Catholic viewpoint with regard to certain questions and movements that have engaged the attention of the American people. As Mr. McCabe says: "The events of a particularly active and unsettled year have again demonstrated the need and effectiveness of the Catholic press in defending the Faith and in contributing to the religious and social life of the nation."

AS UNSETTLED conditions throughout the world continue, the importance of the Catholic press to the life of the Church becomes increasingly manifest. The year 1934 witnessed an increase in the occurrence of important events, a large proportion of them affecting directly or indirectly the life of Christians in various parts of the globe. It is only by means of the Catholic press that news of the progress of the Church, of persecutions and their causes, and of Catholic Action everywhere, has been made available to the great body of Catholic people in all lands.

Among the vast activities of the Church and of the world at large reported and commented on throughout the year in the Catholic press, it is only possible to touch upon a few of the outstanding events. Unsettled conditions in Spain, Mexico, Germany, Austria and other countries, have given rise to deep and widespread disturbances that in some instances have resulted in open persecution of the Church. News of these events has been reported accurately and at length in the Catholic press, along with the more welcome news of the progress of Catholic Action in all countries, edifying examples of Catholic Faith, extension of the missions, and political and economic developments favorable to increase of Christian life.

PROBABLY the outstanding example of Catholic press influence in this country during the year has been the progress made by the Legion of Decency—the drive against immoral and degrading motion pictures. The success of this drive was widely manifest not only in this country but abroad, bringing Christian people everywhere, non-Catholic as well as Catholics, to the support of the crusade. In view of the large attendance of children and young people at motion pictures the importance of better screen entertainment can not be overemphasized.

The *N. C. W. C. News Service* made available to its subscribers and thus to Catholics everywhere many thousands of words on the progress of the Legion of Decency. Catholic readers here and abroad were

acquainted with all phases of the campaign and its results. In many instances the material published in the Catholic press was reprinted in secular publications. Especially was the text of the Legion of Decency pledge widely copied in the secular press and adopted by many non-Catholic bodies. The drive for better motion pictures spread beyond the boundaries of the United States to many foreign countries with the result that Catholics of these countries rallied to the pledge to withhold their support from any but pictures inoffensive to Christian standards of morality. The influence of the Catholic press in making possible this initial success of the Legion of Decency was succinctly put as follows by a writer in the *Literary Digest*:

"IN THE United States, while each bishop is free to take up or leave alone the cudgels for clean films, the Legion of Decency campaign has a country-wide sounding board in the National Catholic Welfare Conference at Washington. The *N. C. W. C. News Service*, which, like most news services, sells its news to subscribers, has clients not only in the United States, but in fifteen foreign countries. It doesn't require a very bright motion picture producer to see, in that, the potentialities for putting Legion of Decency ideas into the heads of millions of Catholic cinema patrons in foreign lands.

"Catholic newspapers and periodicals in the United States number 310 and their combined circulations exceed 7,000,000 copies. No industry dependent on popular patronage could flout, with impunity, the sentiment of a press of that size and influence, or keep it fooled for long with evasions of a code."

The results of the Legion of Decency campaign have been apparent in efforts of motion picture producers to cooperate in providing more acceptable pictures, and in the many changes that were made in films which were ready for release when the campaign was inaugurated by the bishops. Among the press to which the movement spread with more or less enthusiasm were the following: Italy, Switzerland, Canada, England,

Ireland, Germany, Scotland, Spain, India, Mexico, New Zealand, Argentina, South Africa, Czechoslovakia, Puerto Rico, Philippine Islands, Haiti, El Salvador, British West Indies, and Corsica.

RENEWAL of persecution of the Church in Mexico marked the closing months of 1934. This deplorable situation has been the occasion of innumerable news stories in the Catholic press of this country, informing Catholic readers of the status of the Church in Mexico and correcting erroneous impressions that might be gathered from reports in the secular press. It was doubtless largely through the work of the Catholic press in bringing the matter to notice that a public protest signed by a large number of non-Catholic leaders was made against the persecution of religion in Mexico.

The vigorous protest of the cardinals, archbishops and bishops assembled at their annual meeting in November also was given wide currency in the Catholic press, embracing its effectiveness and bringing to the attention of the American people generally the persecution of religion in Mexico. Without the Catholic press, American Catholics would have been without the means of informing themselves concerning events in Mexico, or of making their protest audible.

Similarly unsettled conditions have resulted in persecution of the Church in Spain, Germany, and Austria. The problems of our co-religionists in these countries have formed the subject of hundreds of news dispatches from correspondents of the *N. C. W. C. News Service* and have found their way into the Catholic press of this country, providing the only effective source of information for American Catholics concerning the situation of the Church in these foreign lands. The activities of Catholics in these countries in working toward a solution of the problems that have torn their people with strife also have been reported at length in the Catholic press.

IN THE course of the year several messages from Pope Pius XI were brought to this country, in some instances by radio, through the *N. C. W. C. News Service* made available textually to the Catholic press. These were the Papal Constitution *Quod Superiore Anno*, extending the privileges of the Extraordinary Holy Year of Jubilee to the whole world, and the special letters commemorating the Eighth Centenary of the death of St. Norbert, founder of the Premonstratensian Order, and the Seventh Centenary of the Canonization of St. Dominic, founder of the Order of Preachers.

The most significant international religious event of the year was the Thirty-second International Eucharistic Congress at Buenos Aires, which attracted hundreds of thousands of pilgrims. Addresses delivered by American prelates and American Catholic laymen

at the congress were made available to the Catholic press, along with excerpts from other addresses and many columns of news and feature material describing all aspects of this moving international religious demonstration in honor of the Eucharistic King.

An example of the effectiveness of the Catholic press in defending the Faith and contributing to the social and religious well-being of the nation is seen in the protest against the anti-Catholic and anti-religious radio broadcasts known as the Judge Rutherford Watch Tower programs. The protest by the Catholic press caused some 30 broadcasting stations to discontinue the Rutherford programs, and a number of other stations to exercise a censorship over them, so as to eliminate objectionable features.

Another noteworthy example of the influence of the Catholic press in protecting the religious interests of Catholics is seen in the case of one of the most pretentious schools for orphans in the country. This institution, heavily endowed by a prominent philanthropist, is non-sectarian, but had adopted a policy whereby Catholic boys attending it were not free to leave the grounds to obtain the ministrations of pastors of their own faith, and pastors were not permitted to minister to the boys on the school property. All the pupils were required to attend a religious service described as undenominational.

THIS POLICY was protested by the Catholic Bishop of the area, but without success, whereupon the facts in the case were presented to the Catholic press, thereby bringing them to the attention of Catholics and the people of the nation generally. At once many protests flooded in, insisting that the Catholic orphans should not be deprived of their Faith. As a result, the school authorities agreed to work out a plan whereby the spiritual instruction of Catholic boys at the school would be possible without interference with the regular order and discipline.

When the matter of legislation legalizing dissemination of birth control information and devices was pending before both houses of Congress, the united opposition of the Catholic press to such legislation, and news stories concerning the hearings conducted before committees of the House and the Senate, kept Catholics informed concerning this proposed legislation and its effects.

The Church's program concerning social justice also occupied many columns in the Catholic press throughout the year. News stories and editorial articles chronicled the work of Catholic priests and laymen in the national effort directed toward a more just and stable economic life. Numerous special articles helped to inform and instruct Catholics concerning the social teaching of the Church, and to exert (Continued on page 23)

CATHOLIC ACTION *and* the LIBRARY

By Eugene P. Willging

UNDER present conditions, public libraries as a medium of current thought are not sufficiently reflecting as they should the Catholic view of life. The purpose of the accompanying article, contributed by the librarian of St. Thomas College, Scranton, Pa., is to point out a work of Catholic Action whereby Catholics can truly serve the Church and the community by seeing that public libraries are supplied with Catholic literature. In turn, Catholics should make the fullest use of such facilities when placed at their disposal. The article concludes with a definite suggestion for Catholic Action especially appropriate during Catholic Press Month.

WITH THE RISE of Catholic Action and the growth of Catholic study clubs, it is interesting to note a thought of Cardinal Newman, given in an address before the Catholic University of Ireland in 1858:

"Gentlemen, I do not expect those who, like you, are employed in your secular callings, who are not monks or friars, not priests, not theologians, not philosophers, to come forward as champions of the faith; but I think that incalculable benefit may ensue to the Catholic cause, greater almost than that which even singularly gifted theologians or controversialists could effect, if a body of men in your station of life shall be found in the great towns of Ireland, not disputatious, contentious, loquacious, presumptuous (of course I am not advocating inquiry for mere argument's sake), but gravely and solidly educated in Catholic knowledge, intelligent, acute, versed in their religion, sensitive of its beauty and majesty, alive to the arguments in its behalf, and aware both of the difficulties and of the mode of treating them. And the first step in attaining this desirable end is that you should submit yourselves to a curriculum of studies. . . ."

Catholic study clubs have this end definitely in mind, not primarily to make their members street-corner apologists (although that may result as a by-product in individual cases) but to prepare and strengthen the laity; not to educate formal theologians, but to form groups of Catholics who know and appreciate their religion, who see in it a dynamic force that touches every phase of life, who, as they learn more about their religion, receive their missionary impulse to discuss and diffuse their Christian heritage. The laity must take their place with the clergy in settling current problems such as strikes and in defending the Catholic attitude on such topics as birth control and sterilization. But such Catholic action is contingent upon a firm grounding in Catholic knowledge.

AS NEWMAN mentioned, in order that the laity may participate in the apostolate of the hierarchy, they must know the Faith, which involves study. A

more recent statement comes from our Apostolic Delegate, Msgr. Cicognani, who has said, "It is well, therefore, that you form among yourselves, study clubs or study circles that will make you better informed on the teachings of the Church, on the living and the application of those teachings to the world and the society in which we live." (Aids to Catholic Action, p. 5. N. C. W. C.)

Study and research in our twentieth century call for the use of large well-organized libraries, and for the particular project in mind, a collection of Catholic material adequate for the use of the public. In many cities the public libraries are not at present able to supply any considerable demand for Catholic literature. The analysis made by the Brooklyn group (see CATHOLIC ACTION, September, 1934, pp. 15-17) to determine the amount and use of Catholic books in their library system, shows but one instance in which the amount of Catholic literature was inadequate and disproportionate to that for other denominations. The same conditions undoubtedly prevail elsewhere.

THE REASON for this dearth of Catholic literature in public libraries is partly individual and partly national: individual, in that the librarians are generally non-Catholic, and have no particular interest in or knowledge of Catholics; national, in that public librarians to a large degree rely chiefly on information lists issued by the American Library Association, in which Catholic works are almost completely absent. If Catholic books appeared in reasonable proportions in these lists, the religious content of public libraries would be different and action such as that undertaken by the Brooklyn group would be unnecessary. Unless Catholic books are given a larger place in the lists of the American Library Association and other compilations, local action and local pressure upon individual librarians should be inaugurated and maintained. This would be a definite work of Catholic Action.

EXAMINING some of the aids above mentioned in more detail, in the list of "Fifty Important Religious Books, 1933-34," compiled by the American Library Association's Religious Books Committee, with the intention "primarily to assist public libraries in making selections," we find no books by Catholic authors although May's *Oxford Movement* and Seldes' *The Vatican* are practically Catholic in tone. The *A. L. A. Catalog 1926-1931* mentions 93 religious books of which a mere six are by Catholics. The *Booklist Books*, an annual abridgement of the *Booklist* regarded as the cream of the crop of books, failed to mention a Catholic book on religion in either its 1932 or 1933 issues. Until this situation is remedied by a due recognition of Catholic literature in these publications, public libraries, except by accident, will contain few Catholic works. However, one cannot blame the American Library Association entirely. Catholic publishers are often at fault in matters of supplying copies for review, advertising, distribution, format, etc. With regard to selection of religious books, the Book Survey of Cardinal Hayes' Literature Committee may serve as a supplement or an antidote to the A. L. A. choices. The *Catholic Periodical Index*, which has had to suspend publication temporarily due to lack of proper support, would also be invaluable to the librarian of the public library. Here again, in the support of the *Catholic Periodical Index*, through financing subscriptions or at least procuring subscriptions, is a definite work of Catholic Action in the literary field.

Public librarians, because their ordinary information sources do not mention Catholic books, periodicals, newspapers or pamphlets, are not able to select from the mass of Catholic literature with ease or any degree of security. It should then be a regular work more particularly of the study club to compile book lists for presentation to public librarians. In the compilation of these lists the Catholic college librarian, if such be available, should be consulted, not only to insure the completeness and suitability of the lists but to see in addition that book titles, different from those already available in college collection, are chosen so as to make a wider range of titles available in the region. For example, if there are three lives of Christ on the list, the titles should not duplicate the collection of the college library, but should supplement it by including one or two out of the three, which are not available at the college. This assumes that the titles are of practically the same value; if one is decidedly superior to all others, it should appear in both collections.

WITH the lack of adequate Catholic literature on the shelves of our public libraries, and even with a definite and active plan of Catholic Action to remedy this serious fault, the Catholic college and university li-

braries, where available, have a specific role to fill. The chief medium of educating for Catholic Action is, as we have tried to point out, the Catholic study club, because without education as to the meaning of Catholic Action—what it means to the individual, to the group, to the community and to the Universal Church—our work for Catholic Action is seriously handicapped in its initial stages.

Catholic colleges and universities should unite in Catholic Action, and particularly with the study clubs whose aims are so akin to their own, whose membership may and often does come from the ranks of college alumni. There is one department of each college well adapted to unite with the study clubs and that department is the library.

Particular needs of the study clubs are pamphlets, books, pictures, newspaper clippings, etc., a place to use these materials and persons, preferably librarians, to aid in their use. Every Catholic college worthy of the name can supply these requisites in its library, and can usually supply them better than a public library. In the printed outlines on the study club movement, we have seen references mainly to the necessity of having books in the library.

CATHOLIC librarians in our Catholic schools are constantly on the watch for literature specially adapted to the needs of the study club. Topics such as are being discussed by the clubs are also part of the curriculum and consequently are more certain to be covered by literature in the school library. Advance notice given to the librarian by the study club leader will insure the presence of worth-while material in sufficient quantity.

Since it takes more time to build up a good information file collection and a good periodical collection than to secure a good book stock, and since it requires a librarian with interest in Catholic matters and ability to make material in current Catholic publications available where they would not otherwise be available, it is probable that several years would elapse before a public library could furnish the service that in many cases is now available in our Catholic school libraries, particularly the colleges.

The difficulty then as we see it is this. There is first of all the question of our own Catholic education and preparation for Catholic Action. In that our Catholic people, and more particularly our Catholic study groups, should have available to them the best works of Catholic thought. In many cases their only reference for this knowledge is the public library. Therefore it is a primary effort to make this source of knowledge available to themselves by a definite informed plan to have Catholic works of literature in various fields put on the shelves of public libraries. Then there is the second obligation (*Turn to page 23*)

MEXICO

By William F. Montavon, K.S.G.

CHALLENGES *the* WORLD

IN THE accompanying article the director of the N. C. W. C. Legal Department quotes from non-Catholic sources some particularly telling excerpts from editorial and other comment condemning the present persecution of religion in Mexico. Attention is again directed to the availability of the recently issued N. C. W. C. pamphlet entitled "The Church in Mexico Protests" which presents in chronological order from 1917 to the present the main facts of the persecution of the Church by the Mexican Government. The Catholic clergy and laity of the United States are invited to assist in bringing about the widest possible distribution of this pamphlet in both Catholic and non-Catholic circles.

"OUR war is a war on God," blasphemously proclaimed the leaders of the National Revolutionary Party in the debate on Socialist Education, and thus, at last those who control government in Mexico cast aside the cloak under which they so long have tried to hide the ugliness of the regime they impose on the Mexican nation, outlawing not only the religion of the Mexican people but even God, Himself.

Accepting the challenge, the Executive Committee of the National Conference of Jews and Christians on October 25, immediately after the approval of socialist education by both chambers of the Mexican Congress, approved the text of a statement and decided to submit it for signature to men and women, recognized leaders in our country.

"The undersigned Protestants, Catholics and Jews of the United States," the statement reads, "wish to express their conviction in regard to the necessity of the achievement and the maintenance of religious liberty in all lands. We are especially concerned at the present juncture over the situation in Mexico where many unprejudiced observers report that in the endeavor to achieve social justice and political reforms otherwise desirable, religious liberty is being imperiled. We register our alarm at every restriction upon the right of the churches to function, and the right of individuals to practice the religion of their choice.

"RECOGNIZING that freedom from religious and racial intolerance is not fully achieved in the United States, and in other countries of the world than Mexico, we acknowledge our responsibility to labor for its achievement everywhere. While refraining from discussing the immediate issues at stake in the controversies in Mexico, we desire to give our moral support to those who labor for freedom of worship there, and to express the anxiety with which we view every threat to liberty of conscience and the freedom of the soul."

More than five hundred men and women, of every denomination, leaders in their professions and promi-

nent in public life, gave their names to this statement.

"When non-Catholic laymen with the standing of Newton D. Baker and James M. Beek write with hundreds of other American citizens in formal protest against conditions which imperil religion in Mexico," the *Detroit News* says, "that action should be of proper significance to the Mexican nation. It is one more flag of warning, a signal that further jeopardy is to be found along the course charted by the Government."

"The world," remarks the *St. Paul Pioneer Press*, "cannot be expected to condone the present course of discrimination and oppression in the religious life of the Mexican people. . . . Religious tolerance is not incompatible with the progress of justice and reform."

THE *Cincinnati Enquirer* sees little probability that the policy of the revolutionary government of Mexico will be modified under President Lozano Cardenas but remarks that by the appointment of Ignacio Garcia Tellez, "who enjoys the confidence of both groups" to the peculiarly vital position of Secretary of Education in the Cardenas cabinet, "President Cardenas has at least indicated a desire to avoid further friction."

"Are there not evils enough to make war on," demands the *St. Louis Globe Democrat*, "without a war on the devotional needs of a people? The rigidity of a State religion has a regimentation of deleterious results, but the regimentation of State irreligion leads only to strife in the present, and moral and civic decay in the future."

"Public opinion has favored the movement to separate church and state," comments the *Washington Star*, "but there is strong protest against an inclination to use either the schools or the churches for promotion of purely political interests."

"We are accustomed to thinking of our southern neighbors as a country where life and liberty are so insecure that the revelations of official brutality have left the public relatively unmoved," writes the *Philadelphia Record*, "but this attitude (*Turn to page 21*)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Committee

MOST REV. EDWARD J. HANNA, D.D., Archbishop of San Francisco, chairman of the committee and of the Executive Department; MOST REV. THOMAS F. LILLIS, D.D., Bishop of Kansas City, vice-chairman, and chairman, Department of Catholic Action; MOST REV. JOHN G. MURRAY, S.T.D., Archbishop of St. Paul, treasurer, and chairman, Legal Department; MOST REV. JOHN F. NOLL, D.D., Bishop of Fort Wayne, secretary and chairman, Department of Lay Organizations; MOST REV. JOHN T. McNICHOLAS, O.P., S.T.M., Archbishop of Cincinnati, chairman, Department of Education; MOST REV. ARCHBISHOP EDWARD MOONEY, D.D., Bishop of Rochester, chairman, Department of Social Action; and MOST REV. HUGH C. BOYLE, D.D., Bishop of Pittsburgh, chairman, Press Department.

Assistant Bishops, Administrative Committee

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REV. JOHN J. BURKE, C.S.P., S.T.D.
General Secretary

CHARLES A. McMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Committee, National Catholic Welfare Conference.

HAPPY NEW YEAR TO OUR READERS

CATHOLIC ACTION takes this opportunity to wish a Happy New Year to all its readers and all others assisting in the works of Catholic Action which it has been our privilege to promote during the past year. May 1935 witness an ever increasing recognition of Christ's Kingdom on earth.

Monsignor Sheen Begins Fifth Series Of Addresses on the Catholic Hour

A SPECIAL full hour Christmas program on Sunday, December 23, opened Very Reverend Monsignor Fulton J. Sheen's fifth annual series of Catholic Hour addresses. A similar program was presented the following Sunday. Both of these special holiday programs consisting in large measure of Christmas music by Father Finn's choral groups.

Monsignor Sheen's first address, entitled "Life Begins at Birth," was in the nature of a Christmas talk. In his second address, he launched into the general matter of his whole series, viz, the Mystical Body of Christ.

A new and much larger studio was taken for the Christmas program and will continue to be used so long as the

audience warrants. Tickets of admission to the studio may be procured, without charge, at the offices of the National Council of Catholic Men.

The general title of Monsignor Sheen's series is "The Fullness of Christ." The specific titles are: December 23, "Life Begins at Birth"; December 30, "The Whole Christ"; January 6, "The Mystical Body of Christ"; January 13, "The Vicar of Christ"; January 20, "The Soul of the Church"; January 27, "Scandals"; February 3, "The Infalibility of the Church"; February 10, "The Government of the Church"; February 12, "The Priesthood of the Church"; February 24, "The Christian Life"; March 3, "The Spirit of Christ"; March 10, "Zeal for Souls"; March 17, "The Communion of Saints"; March 24, "The Spiritual Bethlehem"; March 31, "The Sacrifice of the Mass"; April 7, "Reparation"; April 14, "The Three Hours"; April 21, "The Heavenly Easter."

Father Ready, Assistant General Secretary Of N. C. W. C., Named Papal Chamberlain

HIS HOLINESS, Pope Pius XI, has named the Rev. Michael J. Ready, assistant general secretary of the National Catholic Welfare Conference, a papal chamberlain with the title of Very Reverend Monsignor. Monsignor Ready, who is a priest of the Cleveland Diocese, was invested with his new dignity at Cleveland on December 23.

Monsignor Ready, who came to Washington three and a half years ago to assume the duties of assistant general secretary of the National Catholic Welfare Conference, is a native of New Haven, Conn., but his family moved to Mansfield, Ohio, while he was still a youth. His studies for the priesthood were made at St. Vincent's College, Latrobe, Pa.; St. Bernard's Seminary, Rochester, N. Y.; and Our Lady of the Lake Seminary, Cleveland. He was ordained in 1918.

Following his ordination, Monsignor Ready filled pastoral posts in Ohio cities, and for four years taught at the Cathedral Latin School in Cleveland. In 1927, he was appointed the first diocesan director of the Pontifical Society for the Propagation of the Faith, and directed the organization of the diocese for the furthering of missionary enterprises.

Monsignor Ready was named assistant general secretary of the National Catholic Welfare Conference in June, 1931, and took up his duties in July. Since that time, he has directed the speakers' program of the Catholic Hour and visited virtually all parts of the United States to address national and sectional groups engaged in various Catholic activities.

CATHOLIC ACTION sincerely congratulates Monsignor Ready upon the high dignity which the Holy Father has accorded him and wishes for him a long and fruitful career in the fields to which he has dedicated his exceptional talents.

School Survey Results Announced By N. C. W. C. Department of Education

THE EFFECTS of the depression on Catholic schools are revealed in the returns received to date in the 1934 biennial survey conducted by the Department of Education of the National Catholic Welfare Conference.

Forty-three archdioceses and dioceses that made complete returns for elementary schools show a total enrollment of 1,310,274 pupils for the scholastic year 1933-34. These same dioceses in the previous survey for the year 1931-32 reported an enrollment of 1,335,039 pupils. This loss in pupils in elementary schools during the two-year period was therefore 24,765 or approximately 1.9 per cent.

with the N. C. W. C.

Forty-two archdioceses and dioceses that made complete returns for high schools reveal a total enrollment of 162,229 students. This was a gain of 1,856 students or nearly 1.2 per cent over the returns for 1931-32 when these dioceses reported a total high school population of 160,373. This increase, however, was considerably less than the gains reported in previous high school surveys.

It is believed that the period covered by the 1933-34 survey marked the bottom of the depression as far as Catholic schools are concerned. The sacrifices made by school officials, teachers and parents in maintaining the Catholic school system were rewarded to the extent that the losses in school enrollments were comparatively small during this trying period.

An analysis of the findings of the 1934 biennial survey will be made as soon as complete returns are received from all archdioceses and dioceses.

"La Civiltà Cattolica" Praises Father Burke's Book of Meditations

THE DECEMBER issue of *La Civiltà Cattolica* contains a review of the book of meditations, "Christ in Us," by the Very Rev. John J. Burke, C.S.P., S.T.D., general secretary of the National Catholic Welfare Conference, Washington, D. C., and issued by the Dolphin Press of Philadelphia.

"In this little book" the reviewer comments, "he demonstrates how one can and should unite with the active life of the apostolate, the contemplative life which gives soul to it and assures its fruitfulness."

The meditations, though brief, it is pointed out, are "truly rich in thought" and the reflections "at one and the same time acute and practical." "These meditations," the reviewer adds, "are most useful not only to priests and religious, but also to the faithful of the world."

The *Civiltà Cattolica* reviewer quotes several passages from the book to illustrate his comments.

N. C. W. C. News Service Praised by Apostolic Delegate to Australia

THE N. C. W. C. News Service as an agency for the collection and dissemination of world-wide Catholic news was praised by His Excellency, the Most Rev. Filippo Bernardini, Apostolic Delegate to Australasia, in a recent interview in the *Cairns Post*, a Queensland secular daily.

Declaring that the establishment of a Catholic daily newspaper might entail prohibitive expenditures at this time, Archbishop Bernardini told his interviewer that, nevertheless, an improvement might be made in the existing Catholic weekly publications throughout the Commonwealth, and "he looked forward to the example of the American Catholic dioceses being followed by jointly subscribing to a common cable service." This common service, the interview pointed out, would supply up-to-the-minute news, and make available information on controversial subjects that would be helpful to all readers of Catholic publications.

Father McGowan N. C. W. C. Representative At Department of Labor Conference

THE NATIONAL Catholic Welfare Conference was represented at a conference of the representatives of national organizations and the Division of Labor Standards of the United States Department of Labor held in Washington December 14, 1934.

The Rev. R. A. McGowan, assistant director of the Social Action Department of the N. C. W. C., was the representa-

tive who attended the meeting, which was held for the purpose of discussing ways in which the Division of Labor Standards may be of service to groups throughout the country that are working towards the common end of improvement in labor standards. The invitation asking the N. C. W. C. to participate in the conference was extended by Secretary of Labor Frances Perkins.

The aims of the conference were as follows: (a) To establish cooperation between national organizations and the Division of Labor Standards in bringing about higher standards for the protection of workers in the different states; (b) To outline methods in which the Division may act as a clearing house for the spread of information and the development of standards in this field; (c) To agree upon goals for state labor legislation in the light of the present economic situation and plan an immediate program to be worked for during the next legislative year.

Catholic Colleges Aid Promotion Of Catholic Peace Propaganda

THE CATHOLIC Association for International Peace recently held a regional conference at Marquette University, Milwaukee, where approximately one thousand persons were in attendance at one or more of the sessions. Representatives from 21 universities and colleges and 19 religious orders in the Middle West were present.

"More than one thousand people," states a recent editorial on the conference, "have been made—not peace-minded—but Catholic-minded on the subject of peace by the conference. . . . The ordinary man and woman will be able to speak the mind of the Church on this all-important subject and in speaking will cause those outside the Church to see that the real bond of unity making for peace is the Church of Peace, founded by the Prince of Peace."

Nine Catholic colleges in various sections of the country are arranging to hold special small conferences under the auspices of the association. The purpose of these gatherings is to spread the teachings of the Church on the ethical significance of many world questions today and to have discussion on them by not only those in the colleges but also in the community. Those participating in this worthwhile movement are: The College of Saint Teresa, Winona, Minn.; The College of Notre Dame of Maryland, Baltimore; Columbia College and Clark College, Dubuque, Iowa; College of St. Elizabeth, Convent Station, New Jersey; College of Our Lady of the Lake, San Antonio, Texas; Regis College and Loretto College, Denver, Colorado; and Webster College, Webster Groves, Missouri.

N. C. C. M. Urges Affiliated Groups to Distribute "Church in Mexico Protests" Pamphlet

IN ITS December *Bulletin*, the National Council of Catholic Men directs attention to the recently published N. C. W. C. pamphlet entitled "The Church in Mexico Protests," and asks each affiliated society to make certain that its every member possesses a personal copy, and further to distribute it as widely as possible outside the society's membership, both to Catholics and to non-Catholics. The N. C. C. M. adds:

"Moved by the call of our bishops, all of us will want to do something at once for our suffering brethren across the Rio Grande. In order that this activity may be intelligent and in order that we may interest others in cooperating with us, it is essential that we be well informed in the matter. For this purpose nothing could be better than the pamphlet mentioned." (See announcement page 24 of this issue.)

N. C. W. C. MODEL for AUSTRALIAN BISHOPS

National Board of Catholic Action Result of Eucharistic Congress

THE Hierarchy of Australia, following the lead of bishops in several other countries where under episcopal sanction unification of Catholic Action organizations and activities has been accomplished, have formed an organization patterned in large measure after the plan of organization of the National Catholic Welfare Conference. The action of the Australian bishops followed immediately upon the conclusion of the National Eucharistic Congress which took place in Melbourne early in December. The new movement was instituted as a permanent memorial to, and fruit of, the congress.

During the past several months, officials of the N. C. W. C. in Washington carried on a detailed correspondence with Catholic leaders in Australia, furnishing them complete information with regard to the organization, functions and activities of the agency (the N. C. W. C.) under which the archbishops and bishops have grouped together in furthering the cause of religion in the United States.

Since the formation of the National Catholic Welfare Conference in the United States, similar efforts at unification of Catholic Action among the hierarchies of many foreign countries have been undertaken. Unification of existing organizations, coordination of Catholic Action agencies under the hierarchy, recognition of social problems affecting moral and spiritual welfare, and provision for contact between Catholic lay leaders and the bishops are among the objectives set forth in the various foreign countries.

The proposal to form a Catholic Action body in Australia similar to the N. C. W. C. follows by only a few months the action of the Hierarchy of England in laying plans for the formation of a "National Board of Catholic Action" under the control of the hierarchy and modelled after the National Catholic Welfare Conference in the United States.

In the Union of South Africa there has been established an organization called "The National Catholic Action Council of South Africa," over which the bishops of the union preside, just as the bishops of the United States administer the affairs of the National Catholic Welfare Conference.

In the Latin American countries, Catholic Action has been strengthened through the federation of Catholic lay groups under central Catholic Action governing bodies, which in turn are directly controlled by the bishops.

The National Catholic Welfare Conference was regarded as a model by the late Cardinal Reig y Casanova, of Spain, when on a visit to the United States he gathered data on the organization of the N. C. W. C. with a view to inaugurating a similar project in Spain upon his return. Coordination of Catholic Action activities in Spain is now being afforded by a group called the "Central Union of Catholic Action."

IN HIS VISIT to this country a year ago, His Eminence Rodrigue Cardinal Villeneuve, Archbishop of Quebec, explained the functioning of Catholic Action in Canada, emphasizing that "a special impetus has been given to Catholic Action by the general assembly of the bishops of Canada held periodically." These assemblies, the Cardinal said, elect two committees composed of members of the hierarchy. These committees, he said, function between general assemblies and keep in touch with all members of the hierarchy concerning matters in their respective fields.

As explained by His Eminence, Jean Cardinal Verdier, Archbishop of Paris, in the course of his visit to the United States in 1932, French Catholic Action, which he organized, strikingly resembles, in many important structural phases, the National Catholic Welfare Conference. The

ultimate source of authority for the organization in France is the annual meeting of the hierarchy at which a permanent committee of archbishops and bishops is selected to advise in the administration of the affairs of the group. The working force is composed of the Central Committee of priests and laymen. As in the case of the N. C. W. C., a priest heads the central headquarters staff.

The Ecclesiastical Review, in its December issue, comments on the establishment in other countries of organizations similar to the N. C. W. C. as follows:

"In August, 1927, His Holiness Pope Pius XI, observing during the first years of his pontificate the accomplishments of the National Catholic Welfare Conference, organized in 1919 by the archbishops and bishops of the American Hierarchy, wrote to the bishops of the United States stating that their organization 'is not only useful but necessary.'

"'Since you reside in cities far apart,' said His Holiness, 'and there are matters of a higher import demanding your joint deliberation—as, for example, those relating to the Christian family, the education of youth, public and private morality, care of numerous immigrants, and other problems of this kind—it is imperative that by taking counsel together you all agree on one common aim and with one united will strive for its attainment by employing as you now do, the means which are adequate and adapted to present-day conditions.' . . .

"EACH year, in acknowledging the annual reports of the Administrative Committee, N. C. W. C., the Cardinal Prefect of the Sacred Congregation of the Council, has extended heartfelt congratulations to our bishops for their accomplishments through the N. C. W. C. in promoting the glory of God and the salvation of souls.

"That the successful maintenance of the National Catholic Welfare Conference by the archbishops and bishops of the United States has caused the hierarchies of a number of other countries to adopt similar means of unification is a source of satisfaction to Catholics here. During the 15 years of its existence, the N. C. W. C. has been visited by numerous ecclesiastical authorities from outside the country as well as by many of the foreign clergy and laity. In addition to this personal observation of the organization and functioning of the Conference, the literature describing its work—especially the annual reports of the archbishops and bishops comprising the N. C. W. C. Administrative Committee—has been the subject of widespread investigation and study with the result that in England, Germany, France, Spain, Austria, Canada and South Africa agencies similar to the N. C. W. C. have been set up. The hierarchies of these countries have, as did our bishops in 1919, grouped together under an official central organization the various agencies by which the cause of religion is furthered. This has been done, as in the United States, in a purely voluntary manner and with each ordinary having full independence in the management and direction of diocesan programs and activities."

"PARENT AND CHILD"

THE above is the title of a volume just issued by the D. Appleton-Century Company, 35 West 32nd Street, New York, N. Y. (\$2.25), the authors of which are the Rev. Dr. Edgar Schmiedeler, O.S.B., S.T.L., director of the Family Life Section, N. C. W. C. Social Action Department, and M. Rosa McDonough, Ph.D., dean and head of the Sociology Department of Mount Saint Joseph College, West Hartford, Conn. The volume is announced as an authoritative and easily understood discussion of the subject from the Catholic point of view.

CONFERENCES *on* CATHOLIC ACTION

By Most Rev. G. Pizzardo,
Spiritual Director of
Catholic Action in Italy.

IT IS with the greatest satisfaction and pleasure that CATHOLIC ACTION presents herewith the second of a series of articles the subject matter of which formed two most important conferences on Catholic Action addressed by a specially designated representative of our Holy Father and a member of the Papal Secretariat of State—the Most Rev. Giuseppe Pizzardo, titular Bishop of Nice and Spiritual Director of Catholic Action in Italy—to the delegates of organizations forming the International Union of Catholic Women's Leagues at their meeting in Rome, Italy, March 29-30, 1934. Archbishop Pizzardo was invited to give these addresses in response to a request of His Holiness, Pope Pius XI, to the president of the International Union that its members make the Apostolate of Catholic Action better understood. We earnestly request the careful reading, study and discussion of this most enlightening and comprehensive explanation of Catholic Action and all that the term implies.

II. Organization; Training of Leaders; Part of the Laity

CATHOLIC ACTION is an organized apostolate. Organization renders the apostolate more effective because it responds to the demands of the times. Furthermore, it presents general lines that are common to various countries.

The call of the sovereign pontiffs is to all Catholics. Pius XI wrote in 1928: "Catholic Action should be a universal, a unanimous action of the faithful, without regard to age, sex, education, social condition, or national and political tendencies, provided they do not deviate from evangelical doctrine and the Christian law, and that they do not imply a renunciation of either this doctrine or this law."

While remaining united, as constituting "one single family" and "one single pacific army" for the spread of the Kingdom of Jesus Christ, Catholics may well be grouped in different organizations. The most natural criterion, suggested by the papal documents themselves, is that of age and of sex. Thus four large groups are indicated; men, women, young men, young women. The Holy Father, in a letter written to Cardinal Bertram, in 1928, makes a timely distinction in regard to these organizations, and outlines very clearly their objectives.

Varying Phases of Catholic Action

"It is easy to understand," the Holy Father stated, "how Catholic Action, in its practical realization, will vary according to difference in age and sex and also in accordance with varying conditions of time and place. Organizations of youth will always naturally apply themselves chiefly to the work of education and preparation, while the energies of mature years will find a wider field for their apostolate. And so no form of useful activity will be excluded, none will be neglected that is connected in any way with the divine mission of the Church."

The Holy Father has insisted on other occasions upon this differentiation of age and sex, taking for granted that the training for the apostolate requires one method for men, another for women.

Just as the Church is universal and her apostolate among men universal, so is Catholic Action, by its very nature, universal. In the development of men it is universal for it embraces the entire man. It follows him through the different ages of his life and in the manifold responsibilities which he progressively assumes in his family, in his profession, in his public life. It is likewise universal in relation to the members of associations as such, in that all are called to work side by side with the hierarchy. Finally it is universal because of its mission which participates in some measure in the universal mission of the Church.

The points that the Holy Father makes in his letter to Cardinal Bertram are most valuable. For they take for granted the four large divisions containing all the essential elements of Catholic Action and coordinated by means of a national center.

Coordination Vital in Catholic Action

Institutions and undertakings that depend indirectly upon the hierarchy and have definite objectives and a particular organization (auxiliaries to Catholic Action) may be placed about Catholic Action proper, as so many concentric circles.

In some places there may exist a veritable flowering of societies with different purposes and in no way coordinated. In this case, effort must be made to inject into them the essential elements of Catholic Action, above all, the spirit of the apostolate; submission to ecclesiastical authority, the supernatural note, the spirit of union and collaboration.

The requirements laid down by the Holy Father show that there must reign between these organizations

and Catholic Action a spirit of good will and harmony, that cooperation must be developed between them so as to increase their power and insure their efficacy for the greatest welfare of souls and of the Church.

Office of the Priest Moderator

But let me repeat: the practical method of such co-ordination will vary with the circumstances of time and place.

"The priest moderator," says the Holy Father, "is the soul of the association, the inspiration for all good undertakings, the source of zeal." The Holy Father calls him "the fellow laborer of the bishop" and has summarized the importance and the responsibility of his mission in these words: "*In manibus tuis sortes meae.*" (My fate is in thy hands.) The necessity of a thorough training for this work is evident. The Holy Father has emphasized it many times. But the requirements laid down by the Holy Father apply, also, proportionately to lay leaders. Their moral education has the same importance as their intellectual training. It embraces: (1) Development of character, (2) acquisition of virtues, (3) education of conscience.

It is chiefly supernatural; consequently, it has recourse to the powerful aids of revelation and grace. But it requires, nevertheless, of the leader himself an earnest and persistent effort.

The leader should be a person of prayer, devoted to the practice of virtue and inclined to mental prayer. Daily meditation, particularly examen, frequentation of the sacraments, daily Mass, spiritual direction and retreats are to be recommended.

Docility to Authority

The virtue that should shine forth from the life of every member of Catholic Action, that should characterize in a very special manner every leader, is the virtue of docility to ecclesiastical authority, the spirit of self-denial, of charity and harmony with other organizations and with the individuals belonging to those organizations.

When such a spirit is lacking, a wealth of energy is dissipated, or falls short of its objectives, a condition often due to an excess of zeal in carrying out one's own program—a perfectly natural failing.

For example, in our weakness we sometimes believe that the good *we* do is better than the good accomplished by others. We lose the spirit of Our Lord's prayer on Holy Thursday night: *ut unum sint*—that they all may be one, that they may be one as my Father and I are one (*sicut ego et pater meus, unum sumus*).

A little reflection will clarify our vision: first, we are simply instruments of the divine redemption, wretched, inadequate instruments; God made all things; our work is but feeble cooperation, according to the measure of God's giving to each. We should

work in the little field that we see marked out for us by the Divine Will, not for our personal pleasure, nor because we have certain qualifications, but because God, in His Infinite Mercy, vouchsafes to make use of us in the work of the salvation of souls. In the second place, we should consider that we have in our hands souls redeemed by the infinitely precious Blood of Our Lord. That fact makes us gravely responsible before God. The leaders of Catholic Action should make every effort to find out what God wishes of them, and what degree of cooperation He requires of them. Light to see this can be acquired only through prayer and meditation.

Spirit of the Early Exemplars

The spirit of the Apostolate and the winning of souls stood out as the chief characteristics of the early Church. The first Christians, who had received the grace of the Gospel, spread the divine word with an active and joyous fervor. It may well be that the *advenae romani* (strangers from Rome) who heard the preaching of the Apostles on the day of Pentecost were the first to announce Jesus Christ here in Rome, sowing the seeds of the Mother Church which Saint Peter and Saint Paul regularly and officially established soon thereafter. The Apostles, each in his turn, made conquests, whether during apostolic journeys, or in public assemblages or within the homes which offered hospitality. They founded a "domestic Church" and its members, even before hierarchically organized, consecrated themselves enthusiastically to the work of conversion. Thus have come down to us the warm salutations and thanks given by St. Paul to his lay helpers in the hierarchic apostolate. The Holy Father has many times mentioned them, and it is most availing to reread these strong expressions of the Apostle.

Commendation of Lay Apostles

At the conclusion of his epistle to the Romans, St. Paul repeats fourteen times the word *salutate*, salute. Furthermore, he cites names many of which certainly are not those of priests. Among them are found the names of women to whom are addressed the most fervent felicitations for their conquering zeal: "Salute Prisca Aquila, my helpers in Christ Jesus, to whom not only I give thanks but also all the Churches of the Gentiles. . . . Salute Mary who hath labored much among you. . . . Salute Urbanus, our helper in Christ Jesus. . . . Salute Tryphena and Tryphosa who labor in the Lord, Salute Persis, the dearly beloved, who hath much labored in the Lord." One reads not without emotion the names of these Roman men and women, perhaps of humble station, who have deserved the honor and distinction of mingling the sweat of their brows with that of the Prince of the Apostles to found the Church of Rome.

In the fourth chapter of the Epistle to the Philip-

prians we read: "I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women who have labored with me in the Gospel (note the forceful phrase of the Greek text which the Vulgate translates by the well-known words: *quae mecum laboraverunt in Evangelio*), with Clement and the rest of my fellow laborers whose names are in the book of life."

Our Duty in the Matter of Catholic Action

Our life today calls for a new outburst of the methods and zeal that characterized the early Church. The Holy Father said in pronouncing the Decree on Blessed Cottolengo: "In the Christianity of the present day, the life of the Church bears a strikingly close resemblance to the Church of the early days of Christianity when the ardor of the Apostles like a consuming flame swept toward the accomplishment of the divine command, 'Go and teach all nations'."

It is not my wish to sift the question of the gravity of our duty in the matter of Catholic Action. There is no doubt that such a duty exists. In His first encyclical, the Pope declared that Catholic Action belongs incontestably from this time forth to the pastoral office and to Christian life. This duty is based on the law of nature itself, on the text of Ecclesiasticus (xvii, 12): *et mandavit deus uniuersique de proximo suo*—the Lord gave to every one of them commandment concerning his neighbor; on the doctrine of the spiritual and corporal works of mercy.

The solid dogmatic foundation for the collaboration of the laity in the Apostolate of the Hierarchy has already been indicated by Pius X in his Encyclical *Il fermo proposito*. This foundation is more explicitly recalled by Pope Pius XI in his letter to the Patriarch of Lisbon: "If one considers well, it will be seen that the very Sacraments of Baptism and Confirmation impose—among other obligations—this Apostolate of Catholic Action, which is spiritual help to our neighbor."

It is then a duty of Christian charity, of filial piety and obedience to the Church and at the same time a duty of social charity and of patriotism.

Catholic Action and the Individual Conscience

Take for example a woman who has leisure, means, and the qualifications for the work—can she say with an easy conscience: "I observe the divine laws, the commandments of God and of the Church: when I do that, I do my whole duty"? One might answer "yes" and "no." One may say, in this connection, that the ignorance of our age in matters of religion explains the lack of understanding of the invitation which the dying Christ gave from the Cross: *Sitio*, I thirst.

Not only the depths of Asia and Africa await the conquering armies of the Gospel and make the heart of the Pope suffer untold pain. The Indies, in the words of St. Phillip Neri, are in Rome. They are right in the heart of big cities, many of whose inhabitants have been baptized but have fallen into paganism in all too many of their practices—weighed down by the vanities of life, the worship of idols and oppression of vice.

The Masses Who Know Not Christ

It was thus of old in the great city of Antioch, in Corinth, light of all Asia, in Rome, the city of power that brought anguish to the hearts of Peter and Paul. At the very doors of our cathedrals, of our sumptuous basilicas, there are masses who know not Christ; thinkers who elucidate all questions by the feeble light of their own intelligence; men and women gone astray after the will-o'-the-wisp of theosophy, who waste their time in all manner of vanities; workmen who are victims of subversive ideas; many of the faithful who have fallen into complete indifference or into the errors of Protestantism.

How many of these faithful, alas, might give the answer given by those other baptized Christians, as related in the Acts of the Apostles (Acts XIX, 2). When asked if they had received the Holy Ghost: "We have not so much as heard whether there be a Holy Ghost."!

Work for Our Neighbor's Salvation

You, then, to whom the Lord has given a share of the zeal vouchsafed to those first holy women who lent aid to the Apostles—Mary, Tryphena and Theckla, Evodia, Tryphosa—you can understand the anxious solicitude of the Pope's heart and can set to work on behalf of your neighbors' salvation. The sighs of the Divine Heart—let us think often of them during this (nineteenth) centenary of the Redemption—embrace all in that one word He pronounced from the high altar of the Cross: *Sitio* (I thirst)—a little word, but one that echoes throughout the world. It was not just a physical thirst that Our Divine Redeemer suffered; He was consumed with a burning spiritual thirst. As St. Augustine says: *sitit sitiri deus* (God thirsted with a longing thirst). God thirsted that souls might thirst for Him. Let us go forth in quest of souls. Let us try to engender in them this supernatural thirst.

[To be continued]

NOTE: In next month's installment Archbishop Pizzardo will define the exact position of activities that go beyond diocesan Catholic Action, and also of those associations which are not completely under the direction of the hierarchy.

JANUARY STUDY TOPIC—"THE CATHOLIC PRESS *and* THE FAMILY"

WITH this issue, CATHOLIC ACTION presents the fourth article of its 1934-35 series of study club discussions. These discussions, arranged by the N.C.W.C. Study Club Committee, will deal generally with "The Family" and will present, month by month, considerations of current and vital interest which call for Catholic Action in behalf of the family. It is expected that these problems will be studied and discussed at meetings of Catholic societies or by study club units within said organizations. The Catholic family animated by the principles and ideals of Catholic teaching has an important contribution to make to the religious, civic, educational and social life of the community, the state and the nation. Organized Catholic Action in behalf of the family is most urgently needed today in view of our changing economic and social world. It is our purpose in these study club discussions to give to the casual reader of CATHOLIC ACTION an answer to some of the problems which he meets in conversation on the street, in business, in his home, in society, etc. These brief discussions are planned to promote the proper understanding of and active participation in various works of the Catholic Action Apostolate in behalf of the family. This month's outline is particularly timely in anticipation of Catholic Press Month which will be observed as usual during the coming month of February.

The topic of next month's outline will be "Parent Education and the Youth Movement."

I—The Need of the Catholic Press

MORE than ever before the Catholic family is in need of the Catholic press, and, conversely, due to the economic stress of the times, the Catholic press requires the full support of the Catholic family. There has been a marked revival and extension of Catholic literature in recent years, both in this country and abroad, in spite of adverse conditions; but it is needless to say that Catholic literature cannot flourish unless it receives the full support of Catholics everywhere.

The late Cardinal Gasparri frequently emphasized the need of the Catholic press in offsetting the "confusion of ideas and corruption of morals" reflected daily in the secular press, and Pope Pius XI has spoken of its positive value as the voice of Catholic Action.

A large proportion of the secular press today often caters to the spectacular. This is due no doubt to increasing commercialization, want of religious and cultural standards, and a large reading public whose economic position deprives them of the opportunity to raise their standards of taste. News of crime, arising in the unhealthy conditions of society, is featured and sensationalized. The vast output of secular periodical literature, current fiction and the drama, is largely naturalistic in tone, capitalizing on theories of atheistic scientists and presenting irreligious schemes of social reform opposed to Christian tradition and morals. Frequently, the discussions and events of the day touch upon the Catholic Church and Catholic life. But the haste of modern journalism, ignorance of the Church and of Catholic philosophy, and the requirements of a cosmopolitan reading public make for frequent misrepresentation of the Church and constant inadequacy in the presentation of Catholic news.

Under such circumstances it is obviously impossible for the Catholic family to keep abreast of Catholic affairs, to fortify itself with facts, to be able to participate actively and intelligently in organized Catholic Action, or to resist the influence of pagan thought, without the information and guidance regularly brought into the home through the agency of the Catholic press.

The viewpoint of the Catholic press is that of the culture and eternal verities of the Faith. In its presentation of news, editorial expression, special articles, its books and periodicals and pamphlets, it is concerned with the really worth while and lasting things of life—the spread of Christian truth, the integrity of the home and family life, the development of culture and spirituality, the application of the great social principles of the Gospel to the task of

industrial and economic rehabilitation. A flourishing Catholic press is not only indispensable in defending the Faith—it redounds to the material welfare of the Catholic family in the community and makes possible a larger Catholic participation and influence in local and national life.

Reading, study and discussion of Catholic literature and of Catholic news in the home, supplemented by Catholic reference works, can be made interesting and profitable. A practical grasp of current Catholic affairs can be obtained in this way, within the home circle, assisting members of the family to be able to give a reason for their Faith, to answer questions asked by non-Catholic friends, to help in minimizing hostility against the Church, and even in awakening sympathy and interest in Catholic thought and life.

Children in the Catholic home, subject as they are to the varying influences of modern social life, should not be deprived of the help brought to them by the Catholic press and all that this term includes—Catholic newspapers, magazines, periodicals, books, pamphlets, etc.

II—The Organization of the Catholic Press

THE Catholic Press Association is the principal organization of those devoted to the apostolate of the press in this country. It seeks to unite Catholic press activities and to promote the highest ethical standards in editing, publishing, advertising, canvassing, and business methods. Other organizations devoted to the cause of Catholic literature are the Catholic School Press Association, which serves as a clearing house for students associated with Catholic school publications; the Catholic Writers' Guild of America, the Catholic Poetry Society of America, and the Calvert Associates.

There are also many Catholic truth societies in various dioceses which publish and distribute Catholic pamphlets. Catholic publishing groups comprise Our Sunday Visitor Press, the Paulist Press, the America Press, the International Catholic Truth Society, the National Catholic Welfare Conference and its various departments, Benziger Brothers, P. J. Kenedy & Sons, Sheed & Ward, the Bruce Publishing Co., B. Herder Book Co., John Murphy Co., The Queen's Work, and others. Secular publishing houses in this country also publish a number of Catholic books each year.

Publications issuing from these presses cover every field of literature, including criticism, poetry, the arts, religion, education, history, science, biography, fiction, the drama, sociology, political economy and apologetics. Many of these

are translations of the works of Catholic scholars, novelists, and writers in foreign countries, so that the best productions of Catholic scholarship and literary endeavor throughout the world are made available to the American Catholic reader.

A number of Catholic literary guides help the reader to cultivate a truly Catholic taste, worthy of the culture and spirit of the Church. Among these are the Catholic Book Club and the Spiritual Book Associates, which select a number of the best Catholic books published during the month; critical comment and book reviews in Catholic magazines and newspapers; classified book lists prepared by various agencies, and the quarterly Catholic Book Surveys of the Cardinal Hayes Literature Committee, which include books by both Catholic and non-Catholic authors. In this connection, however, there is an important lack in the organization of the Catholic press. This is the *Catholic Periodical Index*. The Readers Guide to Periodical Literature serves this purpose in the field of secular literature. Only two Catholic periodicals are listed in it. In 1930 and 1931 the *Catholic Periodical Index* was published, making more readily accessible to the research worker and the Catholic reader the material in Catholic periodicals published during the year. Efforts are now being made to publish a four-year cumulation (1930-1933), but so far lack of funds has made this impossible. The *Catholic Periodical Index* is designed for the use of Catholic and secular libraries, and the Catholic Library Association is making efforts to secure the support necessary for publication.

Speaking of the need and purpose of such a guide to Catholic periodical literature, Father Paul J. Foik has said: "Here we may behold the crystallization of Catholic public opinion on a variety of Catholic topics. The power of the Catholic press will be made manifest not only to our own people but also to others who will learn where to obtain the Catholic viewpoint on many subjects. If these articles are imprisoned within the covers of semi-annual and annual volumes without a key for availability, they are immediately consigned to oblivion. . . . So pass the creations of genius, 'unhonored and unsung,' but this fate may be avoided by the resourcefulness of those who have a sacred obligation and duty to preserve these rich legacies for posterity."

III—Catholic Newspapers and Periodicals

THE Catholic Press Directory lists 310 periodicals of various types. Two hundred and twenty-three of these are published in English and the remainder in various foreign languages, including two publications for the blind. There are nine dailies, one of which is published in English; one newspaper that appears thrice a week, three semi-weeklies, 113 weeklies, six semi-monthlies, 131 monthlies, 13 bi-monthlies, 31 quarterlies, two annuals, and one biennial. In addition to these regular publications, numerous books and pamphlets are published each year. A number of Catholic organizations publish studies on current affairs, such as international peace. The National Catholic Welfare Conference alone lists some 200 titles of books, booklets and pamphlets dealing with such subjects as the papal encyclicals, education, labor, peace, citizenship, the family, rural life and a great variety of miscellaneous topics.

Publications listed in the *Catholic Press Division* include newspapers, reviews, journals of opinion, periodicals devoted to literature and the arts, and technical publications dealing in a scholarly way with special fields of investigation, scientific, educational, philosophical, religious, and historical. There are many small magazines of a devotional nature, providing their readers with short stories and articles of special religious appeal, and periodicals devoted particularly to the propagation of the Faith in the home and foreign missions. The great majority of the more than 100 dioceses in the United States are served by a diocesan weekly newspaper.

The newspaper is the most widely read medium of information and opinion in present-day life, and accordingly the

diocesan weekly newspapers constitute the largest factor in the organization of the Catholic press. These papers, in addition to their local staffs, are served by the National Catholic Welfare Conference Press Department. This Department, through its news service, provides a worldwide Catholic news-gathering agency, with correspondents in all the principal capitals of the world and in the principal cities of the United States. The *N. C. W. C. News Service* thus does for the Catholic press what the Associated Press and other news-gathering agencies do for the secular press. It was organized and is sponsored by the bishops of the country and is supported partly by the bishops but largely by the Catholic newspapers which it serves. Catholic periodicals also subscribe to this service. The *N. C. W. C. Press Department* provides, in addition to Catholic news, a weekly pictorial service illustrating Catholic news events, and a weekly Catholic feature service. It also makes available, as special syndications, articles by noted Catholic writers.

Thus, through Catholic daily and weekly newspapers the family is supplied with accurate news concerning all the principal events, movements, and activities of the Church, both in this country and abroad. It is also supplied with accurate information concerning various movements and events outside the Church that are of vital importance in keeping abreast of current events as they affect the Church and society. Timely editorial comment and interpretative articles from the pens of prominent Catholic writers assist the reader in grasping the significance of events.

In the feature and household departments of the Catholic newspapers are found articles of special interest to parents in the training of children; stories and articles for boys and girls; articles of interest to Catholic women on cooking, household needs, health, marriage, parish socials, fashions; and articles of general interest, biographical sketches of Catholics prominent in the arts and sciences, fiction, book reviews and critical comment on literature. With the aid of the Catholic newspaper, Catholic reference works in the home, and other Catholic publications, the members of the family are enabled to acquire an intelligent and effective grasp of events as they affect Catholic life and thought. The home is also thus supplied with a religious and cultural influence that is indispensable in counteracting the effects of constant secular reading.

IV—The Apostolate of the Press

THE total circulation of Catholic publications is approximately 7,300,000 in a Catholic population of some 20,000,000. But as most Catholic families that subscribe to a Catholic newspaper also subscribe to one or more Catholic periodicals, there is room for a considerable expansion in the total circulation of the Catholic press.

In a number of dioceses successful circulation campaigns for the diocesan newspaper were carried on during the past year. These campaigns have been furthered by Catholic school pupils and Catholic organizations. They suggest what can be done to make the Catholic paper a widely influential publication in the community. But without such whole-hearted financial support, the Catholic paper must be a second-rate publication.

Every Catholic home, where at all possible, should also subscribe to at least one good Catholic weekly or monthly magazine. This objective can be furthered by exhibits of Catholic literature sponsored by local Catholic organizations, all of which should have literature committees composed of those who are conversant with Catholic literature in this country and abroad. It would be the duty of such committees to promote Catholic literature in the community in every way possible. This has been done in a number of instances by diocesan councils of Catholic men and women and other Catholic groups and organizations. Surveys have been undertaken of the circulation of Catholic literature locally. The figures thus obtained afford accurate factual data that can be made available to the Catholics of the community. They suggest effective ways of promoting Catholic literature. (Turn to page 23)

LAITY of TOLEDO DIOCESE MEET in CONFERENCE

Bishop Alter Leads Diocesan Councils in Works of Catholic Action

EAGER to show their desire to participate "in the apostolate of the hierarchy," more than eight hundred Catholic men and women of the diocese of Toledo answered the call of their bishop, Most Rev. Karl J. Alter, and met in their see city on November 25 and 26 for the first joint convention. With this convention a new development in the organization of the Council in the diocese was initiated. The Toledo Diocesan Council of Catholic Women was organized in 1928 and has been actively at work during the interim. With the organization of the Diocesan Council of Catholic Men, Bishop Alter felt that it would be a great source of inspiration and encouragement to both groups to meet jointly and the results give evidence of the wisdom of this decision. Much of the success of the meeting was due to the thoroughness with which the Rev. Michael J. Doyle, moderator of both diocesan councils, had made preparations.

The convention was opened with Mass at the beautiful new Queen of the Holy Rosary Cathedral at which Most Rev. John F. Noll, episcopal chairman of the N. C. W. C. Department of Lay Organizations, preached a most inspiring sermon. He recalled his listeners to their duties as members of the Mystical Body of Christ which he said was the fundament of Catholic Action.

The men and women held a joint session on Sunday night and a joint banquet on Monday night, all other meetings being separate. Bishop Alter addressed both of the evening meetings, emphasizing the necessity of an active laity for a vigorous Church, and outlining the field in which he hoped the new councils would work. The principal speakers on Sunday and Monday nights, respectively, were the Rev. John C. Vismara, of Detroit, and the Very Rev. Monsignor Fulton J. Sheen, of the Catholic University of America, Washington, D. C. Other speakers included Father Doyle; Miss Anne Sarachon Hooley, N. C. C. W. president; Miss Agnes Regan, N. C. C. W. executive secretary; Henry L. Caravati, N. C. C. M. business secretary; and Edward J. Heffron, director of the N. C. C. M. Catholic Evidence Bureau.

One of the most interesting and profitable men's meetings was that held on Monday afternoon. It was really, in a sense, a splendid demonstration of the point made in one of the talks which graced it, that given by the Very Rev. Gerald Fitzgibbons, S.J., president of St. John's University, Toledo. Father Fitzgibbons pleaded for the formation of study clubs, urging that they are essential for an informed laity; and pointing out that they are not only highly instruc-

tive but equally interesting. That very session was itself turned into a sort of study club meeting by the Very Rev. Monsignor Francis J. Macelwane, diocesan superintendent of schools—and a more interesting and enjoyable period could hardly be imagined. Monsignor Macelwane read a persuasive and provocative paper on state aid to parochial schools—one of the most live questions of the day in Ohio—which was followed by a vigorous discussion from the floor.

At the same meeting there was a talk on the Catholic press, in the course of which the speaker, the Rev. A. J. Sawkins, related a story that demonstrated the value of such a press in a most singular and striking fashion. Father Sawkins said that while he was returning from Africa last summer he made the acquaintance, on shipboard, of a German baron and his wife, who invited him to visit them at their home in Mexico, where they had been living for the preceding seven years. When he replied that he should be happy to do so, save that he could not enter the country as a priest, and could not say Mass even if he were somehow to gain admittance, the German couple assured him that he was mistaken—that a priest could not only visit Mexico as freely as anyone else, but could exercise his sacerdotal functions altogether without interference. Father Sawkins had only the American Catholic press upon which to rely, whereas his new friends had not only the daily Mexican press but seven years of actual experience in the disputed environment; yet Father Sawkins was not convinced. So when the ship later put in at a Spanish port, where he met two Mexican seminarians, he put the question to them. Incredibly enough, they could give no positive answer.

When he reached New York, Father Sawkins called on the Mexican Consul General there with a letter of introduction from the baron, who happened to be an acquaintance of his, and the matter was finally cleared up. He was told very pointedly that he could *not* go to Mexico in clerical garb and that, were he to get in otherwise, he could *not* say Mass publicly.

Father Sawkins pointed out that his knowledge of this Mexican condition, so strangely superior to that of these otherwise well-informed seven-year residents of that country and of the two natives, had been derived entirely from the Catholic press—the only place, in fact, where it could have been found.

At the meetings of the Diocesan Council of Catholic Women, presided over by Mrs. E. F. Brucker, diocesan president, reports of the activities of the six deaneries within the diocese were presented. These gave special emphasis to the work in the various parishes, to the

organization of the youth movement and to development of the study club program. Appreciation was expressed by many of the delegates for the splendid service rendered by the Catholic Community House which, under the direction of Miss Minnie Byrne and her assistant, Miss Anna Rose Kimpel, is the center for activities of the council and serves as a clearing house for activities throughout the diocese.

The Diocesan Council of Catholic Men elected the following officers at their meeting on Sunday afternoon: Edward P. Buckenmeyer, president; William Krupp, vice president; George J. Baumgartner, secre-

tary; and William Comte, treasurer. The presidents of the deanery councils, when elected, will become vice presidents of the diocesan council *ex officio*.

The officers of the diocesan women's council, elected at the same time, are: Mrs. E. F. Brucker, president; Mrs. J. A. Muenzer, Mrs. Henry Johnson, Mrs. George Shanahan, Mrs. Vernon Wright, Miss Veronica Hanley, Mrs. Carl Farison, vice presidents; Mrs. Constance Girardot, recording secretary; Miss Minnie Byrne, corresponding secretary; Mrs. T. J. Nolan, treasurer; and Miss Marie McGarry, auditor.

Mexico Challenges the World—Continued from page 11

fortunately is melting because of the unmistakable evidence that the Mexican dictatorship intends to stop at nothing in its battle to rip out the religion which is deeply rooted in the hearts of the people. * * * Calles would do well to remember what happened to Germany. Mexico's silver boom will prove short-lived if the forces of liberalism, religion and decency in the United States add their weight to the opinion of most sound economists and force Congress to abandon the monetary nightmare of the silver purchase plan."

As long ago as last April Aldermen James F. Kiernan and Joseph Reich introduced a resolution which was unanimously adopted by the Board of Aldermen of Brooklyn, N. Y., protesting against religious persecution in Mexico. The Unity Democratic League in Brooklyn on November 26 adopted a resolution denouncing the "despotic suppression of the rights of man by the Mexican Government, specifically, the right to worship as one's conscience dictates, and to receive the benefits of a free religious education." The resolution added: "We call upon our Government to show its attitude on this momentous question and to repudiate, in some tangible form, the outrageous conduct of the Mexican officials towards freedom of worship, speech, assembly, education and press."

Commenting on the statement circulated by the National Conference of Jews and Christians, the *New York Times* says: "There is no thought of intervening in Mexican domestic affairs. The challenge is not one of right, but of expediency. In respectful language is set forth the damage to Mexican prestige and repute in the eyes of the world; certain to follow a ruthless deportation of members of the Catholic Hierarchy and an apparent attempt to deprive Mexican children of all religious instruction. The whole is a dignified and proper document. That it will have the intended effect upon the Mexican Government may, however, be doubted."

Commenting on the situation in Mexico *The Christian Century* said: "Liberty of religious worship, of education, of speech and of the press are denied. That is the heart of the matter. Liberty of religious worship is denied to those whose worship requires the service of priests when the number of priests permitted in a given area is absurdly inadequate, or when all priests are driven from a state, or when the state abrogates to itself the power to fix the number of priests even if the number allowed be ample. Liberty of education is denied when the state undertakes the regimentation of minds—whether in Mexico, Germany, Italy, or Russia—to the exclusion of the right of parents to bring up their children in their own faith."

"If the seizures in Mexico were accompanied by any measurable improvement in the lot of the common people, that would be something else again," remarks *The Portland Oregonian*. "But whatever has been taken from the Church in Mexico appears to have gone to the revolutionary adventurers in charge of the Government."

In a syndicated editorial copyrighted by the *Seven Arts Feature Service* and published in more than forty Jewish newspapers throughout the country, Joseph Salmark writes: "In Mexico today the Catholics are being persecuted in approved Hitler fashion. Their religious activities have been virtually proscribed. Violence against them is rampant. Churches and schools have been closed and confiscated. Priests have been jailed and deported and one government spokesman went so far as to urge their complete extermination. * * * Unless Mexico returns to sanity and halts its senseless and unjustified persecution of Catholics, enlightened people everywhere will be forced to regard the present Mexican regime as no better than the Nazis."

"Such drastic measures as President Abelardo Rodriguez has countenanced might in other times have been the signal for the uprising of all discontented factions and a tearing to pieces of the government. Instead, the country has remained to all outward appearances peaceful and law abiding," writes *The Detroit News*. "That such is the case is due not to any lack of belligerence on the part of the State, but rather to an extremely forbearing and conciliatory attitude on the part of the Church. * * * The Mexican Government has thrown up a great smoke screen of talk about insurrectionary activity on the part of the Catholic clergy, but to date it has not produced one scintilla of evidence."

"The real menace to Mexico's revolutionary ideals and program comes not from the Catholic Church, but from Calles and his henchmen," says *The Philadelphia Record*. "In 'Under the Lid in Mexico,' November issue of *Current History*, Maurice Helperin declares the Calles revolutionary program is largely rhetoric."

"As the National Revolutionary group begins to take on more and more the aspect of a political machine primarily concerned only with maintaining itself in power," comments the *New York Post* with evident understanding of the facts, "suspicion grows that anti-Catholicism is being used as a red herring to cover up the failings of the Government."

Mr. Walter W. Van Kirk, secretary of the International Justice and Good Will Committee of the Federal Council of Churches of Christ in America, in a radio address declares it "now looks as though God, as far as Mexico is concerned, is to be sent into exile," and called on Protestants and Jews to join with Catholics in defending the right of the Mexican people to religious liberty.

In an article copyrighted by the National Conference of Jews and Christians, Mr. Robert Windsor points out the important fact that press dispatches from Mexico do not give a complete picture of the persecution. The situation is not to be "viewed as purely a conflict between the liberals and the clericals," says Mr. Windsor, "as is the impression conveyed by press dispatches. Nor is it correct to view the conflict as merely a battle between the Government on the one hand, and the Catholic Church as an alleged counter-revolutionary force on the other."

BISHOP SCHREMB'S THANKED *for* SERVICES to N.C.C.W. and WELFARE CONFERENCE

EXPRESSIONS of regret at the recent resignation of the Most Rev. Joseph Schrembs, Bishop of Cleveland, and for the past 15 years episcopal chairman of the Lay Organizations Department of the National Catholic Welfare Conference, were voiced by the board of directors of the National Council of Catholic Women, meeting in Milwaukee last month, and also during the month by the entire headquarters staff of the National Catholic Welfare Conference. Bishop Schrembs found it necessary to resign his episcopal chairmanship because of the heavy pressure of his duties as ordinary of the Cleveland Diocese. His Excellency's resignation was regretfully accepted at the recent general meeting of the archbishops and bishops of the United States held in Washington, D. C., November 14-15, 1934.

The executive committee of the N. C. C. W. met in Milwaukee at the call of its president, Miss Anne Sarachon Hooley. A full attendance was recorded including, in addition to Miss Hooley, Miss Katherine R. Williams, Mrs. Thomas P. Ryan, Mrs. Earl R. Reynolds and Mrs. William J. Hotz. The executive secretary, Miss Agnes G. Regan, was also present.

The first matter presented to the committee was the official report of the loss of the council's episcopal chairman, Bishop Schrembs. It was the sense of the committee that an expression of heartfelt appreciation for the kindly counsel and willing assistance given at all times should be forwarded to Bishop Schrembs in the name of the council. That expression was embodied in the following message addressed to His Excellency:

"Fifteen years ago under the guidance of Your Excellency our life as the National Council of Catholic Women began. From that first national convention which voiced the original call to this latest one we have grown into an organized federation of the Catholic women's organizations of the United States. We have now our recognized part, we do now our special work in the united Catholic action of the country. Your mind directed us: your heart cared for us: your devotion and sacrifice inspired us.

"Now through resignation, Your Excellency will no longer serve as our episcopal chairman. We wish here to express above all else our gratitude to you. The work that Your Excellency did, no one else will do because it need never be done again. To your leadership in pioneer days: for your untiring labor in our behalf: your readiness of service: your inspiring addresses we are indebted beyond words. We pledge you with heart and soul and body not only abiding but increased devotion to the purpose and work of the National Council of Catholic Women of which Your Excellency is the founder."

There was also forwarded to Bishop Schrembs, on November 21, 1934, a testimonial signed by the entire headquarters staff of the National Catholic Welfare Conference. The testimonial read as follows:

"For 15 years we of the general headquarters staff of the National Catholic Welfare Conference have greeted you here when you came to the biennial meetings; when you came at other times for special work. Though we have not all greeted you personally, we knew of your coming. We have always been encouraged by your example and your devotion.

"We wish now to express our regret that you found it imperative to resign from the Administrative Committee. We present to you this simple but altogether sincere expression of our respect and our appreciation. We hope to see you here personally very often. May our Lord grant you long and fruitful years."

Present at the Milwaukee meeting of the N. C. C. W. executive committee already referred to was the newly elected episcopal chairman of the Lay Organizations Department, N. C. W. C., the Most Rev. John F. Noll, Bishop of Fort Wayne, Ind. Bishop Noll extended a cordial invitation to the council to hold its fifteenth annual convention in the Diocese of Fort Wayne, which invitation the committee was most happy to accept. The date of the convention has not yet been set.

N. C. C. W. MEETINGS IN THE DIOCESES

N. C. C. W. has received reports of recently held and previously unreported meetings of diocesan and deanery councils held in the following archdioceses and dioceses: Springfield in Illinois (Diocesan Council), Kansas City (Diocesan Council), Santa Fe (Archdiocesan Council), Leavenworth (Diocesan Council), St. Paul (Minnesota State Council; Bovey-Coleraine Council), Hartford (Connecticut State Council; New Haven Council), Reno (Winnemucca Deanery), Toledo (Executive Board; Diocesan Council; Toledo Deanery), Fort Wayne (South Bend District), Mobile (Birmingham Deanery), Helena (St. Anthony's Parish Council), Cleveland (St. Colman's Parish Council), Duluth (Diocesan Council; Duluth City Council), Des Moines (Creston Deanery; Council Bluffs Deanery), San Francisco (San Francisco Archdiocesan Council; San Francisco County Council), Belleville (Diocesan Council), Dubuque (Archdiocesan Council), Davenport (Diocesan Council), Sacramento (Diocesan Council), Buffalo (Diocesan Council), Milwaukee (Archdiocesan Council), Lincoln (Diocesan Council), the Piqua Regional meeting of the Cincinnati Archdiocesan Federation and the ninth conference of the Federation of Catholic Parent-Teachers' Associations of Cincinnati Archdiocese.

It is hoped to carry brief reports of these meetings in the next issue of CATHOLIC ACTION.

Address by Miss Regan

Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women, addressed the Eastern State Conference, National Catholic Federation of Nurses, held in New York City, November 3, 1934, on "The Nurse's Place in a Program of Catholic Action." At the invitation of the Federal Housing Administration, Miss Regan spoke over the radio, November 21, 1934, on "The Christian Home."

N. C. C. W. Board Member Honored

The National Council of Catholic Women learns with pride of the honor which has been bestowed upon Miss Mayme G. Carey of Wheeling, West Virginia, member of its board of directors, who has been awarded the cross *Pro Ecclesia et Pontifice*.

Miss Carey is president of the Wheeling Diocesan Council of Catholic Women and state chairman of the West Virginia Chapter of the International Federation of Catholic Alumnae.

Spokane, Washington

The Spokane Diocesan Council of Catholic Women held its first annual conference in Spokane, Washington, October 7 and 8. Several thousand attended the pontifical Mass in the stadium of Gonzaga University. The day was all that could be desired for the outdoor celebration. Over 1,000 high and parochial school students sang the Common of the Mass, the Proper for the Mass being sung by Jesuit scholastics from Mt. St. Michael's. The Most Rev. Joseph F. McGrath, Bishop of Baker City, Oreg., was the celebrant and the Most Rev. Charles D. White, Bishop of Spokane, delivered the sermon. The installation of loud speakers enabled every one who attended to hear it.

Since the Spokane Diocesan Council of Catholic Men held its annual conference at the same time, some of the sessions were joint and others separate.

The Confraternity of Christian Doctrine, the campaign of the Legion of Decency and study clubs were prominent in the discussions.

Mrs. D. E. Crowley, president of the Diocesan Council of Catholic Women and the other council officers were greatly encouraged by the splendid representation from the various districts. In a state such as Washington, where distances are so great, attendance at a central meeting is one of the greatest evidences of Catholic Action.

Omaha, Nebraska

The principal objectives determined for the coming year, and which have the approval of the Most Rev. Joseph F. Rummel, Bishop of Omaha, were outlined by the Omaha Diocesan Council of Catholic Women in its annual convention held at Omaha, October 29 and 30. These were noted as follows: the inauguration of a diocesan program for the development of youth—both young men and women of the 'teen age; furthering of the study club movement in every section of the diocese; support of the Catholic press; increase in affiliations with a view to securing one or more from every parish.

Among the speakers were, Bishop Rummel; Miss Anne Sarachon Hooley, president of the N. C. C. W.; Mrs. Matt Conway, president of the Des Moines Diocesan Council; Rev. E. J. Hunkeler, diocesan counselor; Rev. N. J. Neuberger, who spoke on Newman Clubs; Rev. J. J. Morrin, diocesan director of Catholic Charities; Mrs. R. L. Henderson, Mrs. W. J. Hotz, and Mrs. Arthur F. Mullen.

More than five hundred women attended.

Mrs. J. C. Tighe, of Omaha, is diocesan president.

"The Catholic Press and the Family"—Continued from page 19

After a Catholic publication has been read it should not be discarded, but passed on to Catholic and non-Catholic friends, or placed at the disposal of a Catholic organization for distribution to hospitals and missions, and other places where Catholic literature is needed. The Civilian Conservation Corps, in which many thousands of Catholic youths are working in the forests of the nation, constitutes a need for Catholic literature that has not yet been met. This work depends largely upon whether individuals are sufficiently interested to pass their Catholic publications on to others. Without individual cooperation, little can be done.

It is, also, through individual Catholics and local lay organizations that subscriptions to a Catholic newspaper and to such magazines as *The Catholic World*, *America*, *Commonweal*, *CATHOLIC ACTION*, *The Sign*, *Extension*, *Thought*, *Columbia*, *Truth*, etc., can be provided for the reading tables of public libraries and clubs. Surveys will also suggest the need of Catholic books in the local library and throw light on the extent to which such books are utilized. If there is sufficient demand for them the library will ordinarily supply them. Reviews of new Catholic books can be prepared by members of the literature com-

"CANON LAW"

is the title of a new publication of the Dolphin Press, Philadelphia, Pa., (pp. XIV—888, Price, \$5.00 net) the author of which is the Most Rev. Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States and formerly professor of canon law in the Pontifical Institute of Canon and Civil Law at S. Apollinare, Rome. The volume is in three parts: I. Introduction to the Study of Canon Law; II. History of the Sources of Canon Law; and III. A Commentary on Book I of the Code.

The English version is the work of the Rev. Joseph M. O'Hara, Ph.D., and the Rev. Francis Brennan, D.D.

CATHOLIC ACTION AND THE LIBRARY

(Continued from page 10)

on Catholics, no less important than the first, to make Catholic knowledge in works of religion, history, social teaching and economics, fiction and general literature available to the general public. These two efforts are complementary and should be the definite aim of local Catholic groups. They first of all require the easy accessibility of Catholic literature for their own preparation, and then should they embark upon a truly missionary crusade to bring to the public thought around them that Catholic knowledge in every field of life which is necessary if the mission of the Church is to be fulfilled. In this the public library, as the most easily available source of public knowledge, has a definite part to play.

THE CATHOLIC PRESS IN 1934

(Continued from page 8)

the influence of Catholic thought on the social and economic life of the nation.

In many instances the Catholic press corrected false reports and erroneous impressions arising in the secular press. Some examples of this are as follows: When a leading secular news agency reported that His Eminence, Michael Cardinal von Faulhaber, of Germany, had been created a Legate by the Holy Father to cloth him with diplomatic immunity against possible attacks, the Catholic press published accounts showing the whole story to be fantastic and untrue; when the president of the National Broadcasting Company was reported in the secular press as having stated, during Congressional hearings, that a Catholic committee had barred Father Charles Coughlin from the N. B. C. network, the Catholic press published a transcript of the official record of the hearing showing the report to be untrue.

Thus the events of a particularly active and unsettled year have again demonstrated the need and effectiveness of the Catholic press in defending the Faith and in contributing to the religious and social life of the nation.

mittees and published in the diocesan paper. Catholic reference books can be given to libraries and schools.

Literature committees of Catholic lay organizations can be associated with local Catholic evidence guilds and Catholic truth societies, building up strong local organizations in parishes interested in reading, publishing and distributing Catholic literature to clubs, organizations, reading rooms, and individuals. Pamphlet racks can also be developed in cooperation with local pastors.

Nothing succeeds like success. Encouragement such as this of the Catholic press will see in the future an increasing number of Catholic young men and women devoting themselves to the development and production of Catholic literature. The organization and needs of the Catholic press should be a part of the recognized study in Catholic schools of journalism, for it is these students who will exercise the leadership of the future. A number of scholarships and literary contests designed to encourage the development of Catholic writers are now available; these opportunities should be extended to Catholic organizations. The Newman Clubs at non-Catholic universities also have many opportunities to promote the apostolate of the Catholic press.

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